Among the Paez, fishing with

/145 cont./

226 824 poisonous plants is done once a year, in the dry season, as community fishing with weirs. For this purpose -- it was explained to me -- a dam of stones and earth is first made by the men. The herbs, which only grow high in the mountains and contain a poisonous substance, and which have been pulverized with stones, are tossed into the pool thus partitioned off. These herbs are called yũkse or kẽse. The fish are said to die from them immediately. /146/ They are caught only by the men. But since the poisonous herbs are so far away and are to be found only with difficulty, the men are said to catch the fish sometimes unpoisoned at the weirs with their bare hands.

f) Weapons

411 [726] The weapons of the Paez are limited to hunting weapons and children's toys, since wars are no longer fought. The only important hunting weapon today is the shotgun. As children's [524] playthings there are the stone-sling (ĩsot), blowgun (pãt), and in in recent times the elastic sling (kaučéro).

[824] [714] [237] [124] [175] In former times, in the battles with the Spaniards, the Paez were said to have used lances 25 handspans long made from the wood of the chonta palm, as well as plaited shields or shields of tapir skin (Pittier, p. 327). I could find no confirmation for the present-day or even earlier use of lance and shield; my informants were familiar with neither the word nor the object. From the chroniclers, however, it is reported that the Paez, as well as other mountain peoples of this region, had learned from their battles with Spanish horsemen to defend themselves with long lances. There is, however, absolutely no foundation for a pre-Spanish use 714 of this type of lance. It is not unlikely that the Paez originally had plaited shields (opimb). The word for skin shield (himba-kat) is interesting; its present literal meaning is "horse skin." Whether himba meant "tapir" in pre-Spanish times cannot be ascertained.

/187 cont./

857 great. Handling it for catching cows or horses is regarded as sport,
868 as, indeed, is animal-raising in general. The animals are not easy
231 to catch, but must really be outwitted. To catch a cow, for example, the lasso-wielder, in the midst of a group of several men or youths, first runs behind a few other cows that are near the cow to be captured. The latter feels quite secure, since the shouting apparently does not apply to her. The men now drive the cows in such a way that they come close to the one being captured; then the lasso-thrower doubles back and throws the rope at a distance of only about three meters. In spite of the short distance, only about every third throw is successful.

● 524 Two boys' playthings, used with enthusiasm as a pastime of school children, are the top (čúnga) and the hole-ball (hénde). The latter (Fig. 36 /see p. 258 /) is a hollowed-out fruit capsule about five centimeters in diameter, with a hole one centimeter in size on the underside. /188/ Exactly opposite this larger hole, a small one is bored. A twisted agave string about 20 centimeters long is drawn through the large and the small hole from below and knotted above the small hole so that it cannot slide out again. The other end of the string is knotted in the center of a small rod about 15 centimeters long, which is slightly smaller in diameter than the hole on the underside of the fruit capsule. In play the string of the capsule hangs down from the rod, half of which is grasped with one hand. With a gentle swing one now tosses upward the capsule attached to the string and tries to catch it with the rod. Beginners seldom or never hit the hole, whereas more practiced persons succeed many times in a row.

[322] The top consists of a small double-conical chunk of wood four to six centimeters high, which boys carve out for themselves and which ends in a small knob on the upper side. A small thorn is stuck into the tip on the underside. The top is set in motion with a string that ends in two loops. One of these is drawn over the middle finger of the hand, the other over the knob on the upper side of the top. From there it is led to the underside around the thorn and then wrapped spirally upward around the lower, conical part of the top. To set it in motion, the top is thrown on the plank floor of the school. The loop fastened to the middle finger

/188 cont./

524 causes the unwinding of the string and its revolving motion. The rule of the competition is to knock over the turning top with another turning one.

A simpler kind of top, which, like the hole game, is also called hénde, consists of a round seed capsule into which a vertical rod is inserted and protrudes about five centimeters. To set it in motion, a twisted string and a small board are required. One end of the string is wound spirally around the stem of the top and the other is knotted to the board and then pulled off.

526 [178] Besides these games, wrestling is greatly enjoyed by the boys. Youths and young men no longer wrestle. On the occasion of the festivals, however, when they have drunk a little, the young men hit each other on their bodies, with arm outstretched, with the hand or fist. Several of them form an irregular circle, but without taking sides, and each tries to hit the other from behind.

524 The girls play with dolls (ločinyi) about 20 centimeters high, which they make themselves out of wood and remnants of cloth. It is remarkable that these dolls do not represent children, but adults fully dressed. /189/ A doll man, for example, consists of a forked stick, the longer part of which represents the body, and the forks, the legs. A cross-stick tied on indicates the shoulders. The clothing consists of a man's shirt, which is tied and "fitted" at the height of the hips with an agave string. A rectangular piece of cloth with a horizontal hole in the center is drawn over it as a ruana. A face is not indicated on either the male or the female doll. The doll woman consists of only a straight rod, around the lower part of which a piece of cloth is wrapped as a skirt and tied with a red thread as a belt. On her back the woman carries a child, represented by a small piece of wood wrapped in a piece of cloth. The cloth is fastened around the child with a red thread in the way children are wrapped. The doll woman carries her child wrapped in the large shawl, which is held fast by a red thread which serves as the belt.

1: Nachtigall--258 E-5 (1952-1953) 1955 SC15 Paez SC15

[534]
[284]
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Fig. 37. Drum (underside).

Fig. 36. Game with the hole-ball.

7:Hernández de Alba E-5,W(no date) 1948 SC15 Paez SC15
Moguex

342 [177] Some had wooden doors and windows, and were built with nails and wires, though most were still made with vegetable materials.

The modern *Moguex* house has two rooms. The main one, entered through a small door, serves as storeroom for goods to be sold, reception hall, dancing place, and a room in which to keep watch over the dead. The other is a pantry for provisions and drinks; here are kept [354] kitchen utensils. In the center is the fireplace and around it dried [352] cowhides or platform beds made of horizontal poles tied to stakes [476] driven in the ground. One's neighbors aid him to build his house, [461] transporting heavy timbers over light rollers and singing rhythmically as they heave together. If the owner of a new house is a man of [554] means, he pays for a feast of benediction or consecration carried out [778] with a Catholic priest, a godfather, and a godmother.

352 The *Páez* does all this and in addition puts some pieces of silver [415] money under his house to assure his good fortune. In the main house [353] he places the metate on stakes, and in a secondary house, the press [354] for extracting wax from laurel, one or more troughs or hollowed trunks, [524] and large jars for chicha and guarapo. From the roof frame hang bags, [283] or "mochilas," of netted hemp for belongings. There is also a bamboo candlestick, the wooden feast drum, sometimes a tiple or small guitar, and. nailed to the wall, a spindle. Outside, the loom stands 404 against the wall Beyond it is the sugarcane mill, which is made of 286 a section of tree trunk with a hole above a projection on which the 249 cane is pressed by hand with a rod which crosses the hole. Some mills consist of two or three wooden cylinders rotated by animal power.

243 In each maize field is a small, temporary house and a high platform 342 where a watchman frightens the parrots and parakeets with periodic cries and motions.

177 Each *Páez* group today has its communally built pueblo, with 361 "bahareque" buildings grouped around a rectangular plaza: a church, with its arched portico and small tower in imitation of Colonial architecture, a house for the priest, a school, and two or three large houses for meetings and fiestas, where they dance, sing, and sleep during fiesta days. But ordinarily, the people remain at their distant houses and fields, and do not live at the pueblo, the only permanent inhabitants of which are a few Whites and Mestizos.

ENGINEERING WORKS

491 The Spaniards found bridges which they described as "weak and 499 flexible bridges of bamboo" and "bridges of vines." A territory so broken and crossed with so many rivers and canyons naturally stimulated the *Páez* in the construction of bridges and the laying out of roads. Today they make four kinds of bridges: (1) A simple vine or cable stretched across the river; (2) a kind of wooden stairs placed

7:Hernández de Alba E-5/(no date) 1946 SC15 Paez SC15
Moguex

535 There is much dancing today. The sexes perform in couples or separately. Among the *Moguex*, some of the expert dancers are paid to dance with all couples in a sort of "bambuco." Dancing is always a part of *Páez* ceremonies for the death of children, baptismals, weddings, saint holidays, and meetings for collective work (mingas) held in the evening when people return from their plantations.

Dancing, as other social events, is subject to a special ceremony [585] or etiquette, strongly connected with religious beliefs. For example, in the wedding celebration, a prayer is first said in which the souls of [608] the dead are asked permission to dance, or "scrape the floor," as they call dancing. Only the godparents and the bride and groom may [527] dance at the beginning.

526 The *Páez* do not masquerade, but the *Moguex* always masquerade during the period of carnival preceding Holy Week.

Games.—Games do not hold an important place among these [524] peoples. The children amuse themselves by imitating the activities [857] of their elders. The only game recorded is simulated warfare, per- [769] formed as a part of a rite in honor of the dead after a communal feast. Two teams under their captains or caciques attacked and shot arrows at each other. Even if some contestants were killed or wounded, no one bore a grudge.

276 **Narcotics.**—The *Páez* and the *Moguex* chewed coca leaves mixed in the mouth with lime powder. Coca chewing is widespread among [756] men, but very little practiced by women. It is used especially by [177] the shaman when he is practicing. In Colonial times the use of coca spread to the rural population of Mestizos and Whites in Nariño, Cauca, and Huila.

273 **Alcoholic beverages.**—These Indians formerly made chicha of maize, [178] but today they ferment it with sugarcane molasses. They also have fermented sugarcane juice (guarapo), and a sort of rum (aguardiente). The latter is distilled clandestinely in their huts from guarapo and certain herbs fermented together in earthenware crocks. The Indians drink guarapo every day, but restrict the use of chicha and the stronger guarapo and aguardiente to market days, religious feast [462] days, burials, weddings, mingas or meetings for work, and witchcraft ceremonies. Guarapo and chicha are made by women, who sometimes chew the maize to increase its fermentation. They are stored in large, hollowed tree trunks and in large earthen jars, which are kept in a special place in the hut. There is never a lack of these beverages for home use and for welcoming an unexpected visitor.

RELIGION

175 The early Spaniards had little understanding of the religion of these [771] people. They reported that the Indians had but few idols and no temples or places of worship. Castillo mentions that they wor-